175 Baangoni had to give up their plan to subjugate the Babembas. They turned towards Tabora. After their victory over the Baangoni, the Babemba on the other hand, carried the war into the territories of their cowardly neighbors, whom they subjugated and ruled with an [797] iron hand. When Mgr. Dupont came to the terrible kingdom of the Babemba for the first time, the tribe had established its rule over a territory which was twice the size of the present Vicarage. The neighboring tribes would tremble at the mere mention of the word [648] Babemba. Even today we can hear songs cursing the cruelty of the Babemba among the tribes of Tanganyika and Broken Hill.

161 The present population of the Babemba is about 100, 000. The wars of the past have decimated them.

181 The most outstanding characteristic of the Babemba is that they are a war-like tribe to the highest degree, dreaming only of pillage, battle, submission of neighboring tribes, imposition of overburdening tributes, expansion and aggrandizement of the kingdom, but all this by means of a civil and military organization which is indeed remark- [157] able. The Babemba are one of the most intelligent races of Africa. [192] They have an exceedingly rich language including more than 20, 000 [538] words; they have a literature of their own consisting of martial poetry, songs of all kinds, more than 1500 proverbs, several hundred riddles, about a thousand axioms, etc.; a treasure bequeathed by their ancestors

157 In mining centers the Babembas are known for their keenness [zeal], their polite manners, their respect for authority, and their spirit of initiative.

484 My picture would not be complete if I did not mention the fact that the Babemba of today are perhaps the greatest adventurers of Central Africa. You meet Babemba everywhere. There are Babemba in Zanzibar, Panda, Lindi, Bulawayo, in Broken Hill, the Belgian Congo, in Transvaal and on the Cape. The Mubemba does not find it difficult to move; he can take care of himself, and he is at home everywhere.

584 ENGAGEMENT [Kukobeka]: Engagement takes place at an early age, around ten or twelve years, when the young betrothed are not yet nubile [amabele tayalakula]. [21]

Consent: An emissary [Shibukombe], who does not belong to the clan of those who wish to become engaged, is chosen. He is a man who enjoys a certain amount of prestige in the village and can speak out

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643 and look after it for the chief'.[1] The relatives of the exile had
651 apparently no rights at all to his property. When I commented to the present Citimukulu on the apparent injustice of this action he said, in defence of his ancestors, 'Well, but all the food and all the gardens belonged to the *mfumu* in any case', thus expressing the rights of ownership in the most absolute form. But it is clear that in the ordinary course of events the chief limited himself to certain dues, such as demands for food for himself and for his followers in any emergency, hospitality when travelling through his domains, and a regular tribute of certain crops, game, and fish. All these claims are exercised at the present day, to however limited an extent.

622 All Bemba chiefs get food brought them whenever they travel,
651 as do also royal princesses holding titles, and sometimes the sons, nephews, and grandsons of the royal family. Two headmen of
484 villages on the roadside told me they were excused paying annual tribute because they had regularly to entertain their chiefs
643 when travelling to and from the Government office at Kasama. Another headman who had given up carrying annual tribute to the capital, owing to the distance, still claimed that he would bring flour, chickens, and beer to the *mfumu* if he heard the latter was travelling through the district. Young men at work with Europeans bring the chief no tribute in kind, but near Kasama sometimes carry him sums of money varying from 1*s*. to 3*s*. when he visits the Boma there. I saw the employees on the estate of Shiwa Ngandu give the late Nkula 1*s*. or 2*s*. each when he came on tour.

622 The people readily admit also their duty to give the chief food
651 when he sends for it, and indeed with primitive methods of storage it would be almost impossible otherwise for him to accumulate
643 enough food at the capital to suffice for sudden emergencies, such as the arrival of honoured visitors, or the presence of councillors on tribal business. The process of brewing which demands anything from four to seven days for completion also makes it difficult for the wives of a chief to keep sufficient beer for all occasions. During 1933–4, a year of shortage owing to locust raids, I saw Citimukulu send out constantly for millet, fish, and beer to feed

[1] *Ucebakile mfumu fyakulya fya kampanda.* Cf. also Cullen Gouldsbury's statement that the chief would put a taboo on the gardens of a man who left him without permission. 'Notes on the Customary Law of the Awemba', *Journ. of the African Society*, vol. xv, no. lix, 1916, p. 175.